



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Econ
7106
12



Supplement to
THE ANNALS of
THE AMERICAN ACADEMY OF POLITICAL
AND SOCIAL SCIENCE
July, 1910

Proceedings of Academy Session
Thursday Evening, October 28, 1909

“Commercial Relations Between the United States and Japan”

Proceedings of Academy Session
Friday Evening, December 14, 1909

“The Significance of the Awakening of China”

PHILADELPHIA
The American Academy of Political and Social Science

1917

SUPPLEMENT TO
THE ANNALS OF THE AMERICAN ACADEMY OF POLITICAL
AND SOCIAL SCIENCE

JULY, 1910

Commercial Relations Between the United States and Japan

Addresses by the Honorary Commissioners representing the
Chambers of Commerce of Japan

BARON EIICHI SHIBUSAWA

BARON NAIBU KANDA

HON. KOKICHI MIDZUNO

MR. MOTOSADO ZUMOTO

The Significance of the Awakening of China

Introductory Remarks

DR. L. S. ROWE

Professor of Political Science, University of Pennsylvania

Address by

DR. WU TING-FANG

Envoy Extraordinary and Minister Plenipotentiary of China to the
United States

Address by

MR. CHARLES R. FLINT

New York City

Proceedings of Academy Sessions Thursday evening, October 28,
and Friday evening, December 14, 1909

PHILADELPHIA

THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE
1910

Copyright, 1910, by the American Academy of Political and Social Science

~~Econ 7106.12~~

Econ. 7106.12

BOUND MAR 16 1914

Declassified 6/92

DEL

2 J Econ.

SESSION IN HONOR OF THE
JAPANESE COMMISSION REPRESENTING THE CHAM-
BERS OF COMMERCE OF JAPAN

THURSDAY EVENING, OCTOBER 28, 1909.

On Thursday evening, October 28, 1909, the Academy held a session in honor of the Japanese Commercial Commission, representing the Chambers of Commerce of Japan. The Commission whose members are men of high standing in their country, statesmen, lawyers, journalists and merchants, visited the larger industrial and commercial cities in different parts of the United States. They were entertained while in this country by the Chambers of Commerce of our Pacific Coast States. Representatives of the United States Government also accompanied the Commission on its entire trip through the country.

The Chairman of the Commission was Baron Eiichi Shibusawa, President of the Dai-ichi Bank, Tokyo. The other members of the Commission and the cities from which they came were as follows:

TOKYO.—BUEI NAKANO, President Tokyo Chamber of Commerce; HEIZAEMON HIBIYA, Vice-President Chamber of Commerce; SAKUTARO SATAKE, Member of House of Representatives; KENZO IWAHARA, Director of Mitsui & Co.; KAICHIRO NEDZU, President Tobu Railway Company; ZENJURO HORIKOSHI, Exporter; KUNIZO KOIKE, Broker; RINNOSUKE HARA, Engineering Contractor; TOKUNOSUKE MACHIDA, Trustee of Chamber of Commerce; NARAZO TAKATSUJI, Director of Kanegafuchi Spinning Company; TORAJIRO WATASE, President Agricultural Association; SUEO IWAYA, Member of Hakubunkan Publishing Company; BARON NAIBU KANDA, Professor Peer's School; TAIZO KUMAGAI, Physician; TAKAJIRO MINAMI, Professor Tohoku University; MOTOSADO ZUMOTO, Proprietor of "Japan Mail."

OSAKA.—MICHIO DOI, President Osaka Chamber of Commerce; TOKUGORO NAKAHASHI, President Osaka Mercantile Steamship Company; BOKUSHIN OI, Member of House of Representatives; TOSHIO MATSUMURA, Assistant Mayor of Osaka; TAMEN-

OSUKE ISHIBASHI, Member of House of Representatives; EINOSUKE IWAMOTO, Broker; HEIBEI SAKAGUCHI, Silk Weaver.

KYOTO.—JIHEI NISHIMURA, President Kyoto Chamber of Commerce; NARIYOSHI NISHI-IKE, Secretary Kyoto Chamber of Commerce.

YOKOHAMA.—KAHEI OTANI, President Yokohama Chamber of Commerce; KINSAKU SODA, Member Chamber of Commerce; AKIRA SHITO, President Silk Conditioning House.

KOBE.—KOJIRO MATSUKATA, President Kobe Chamber of Commerce; KUMEJIRO TAKI, Manufacturer of Fertilizers; SHINKICHI TAMURA, Exporter.

NAGOYA.—KINNOSUKE KANNO, Member Chamber of Commerce; TOMINOSUKE KADONO, Vice-President Nagoya Chamber of Commerce; MORIMATSU ITO, Banker.

At the session of the Academy at which the Commission was received, addresses were made by four members.

Baron Shibusawa, the Chairman.

Baron Kanda, Professor in the Peer's School, Tokyo.

Mr. Midzuno, Consul-General of Japan at New York.

Mr. Zumoto, proprietor of the "Japan Mail."

The Chairman of the meeting, Professor Emory R. Johnson, who presided because of the unavoidable absence of Professor L. S. Rowe, President of the American Academy of Political and Social Science, after welcoming the members of the Commission, in the name of the Academy, and pointing out the significance of their visit, said:

During the last ten years we have heard much about the awakening of the Far East. There is every indication that the time has now arrived for another awakening, namely, the awakening of the West to this stirring of the East. I know of nothing that can contribute so much to this purpose as the visit of this distinguished group of statesmen, educators, merchants and journalists of Japan. It is the kind of an embassy of which Japan and the United States may well be proud. The personal ties here formed will mean much to the future relations between the two countries, for it is the lack of such personal relations that gives rise to misunderstandings and misconceptions and leads to the perpetuation of prejudices.

Our welcome to the members of the Commission is coupled with a keen appreciation of the great service which they are doing in bringing home to us the significance of modern Japan. The people of the United States have quite as much to learn from this Commission as its members have to learn from us. A nation that has accomplished so much as has Japan during the past fifty years must possess a civilization and a culture which all nations may well study. One of the great needs of western nations at the present time is a better understanding of the eastern countries and peoples. Nothing can contribute more than this to the progress of the world in peace and international unity.

THE JAPANESE COMMERCIAL COMMISSION

BY BARON EIICHI SHIBUSAWA,

Chairman Commission representing Chambers of Commerce of Japan,
President Dai-Ichi Bank, Tokyo.

Mr. Chairman, Ladies and Gentlemen: You have done me a great honor by inviting me to address a distinguished and intelligent audience like this. A relic of an old and defunct system of education, I hardly feel myself qualified to address a learned audience such as I am now facing. I, therefore, feel the honor all the more.

I wish, in the first place, to say a word about the origin of the present visit of the Japanese Commercial Commission. With a view to a better and closer understanding of each other, and to the promotion of neighborly relations between the two nations, the Chambers of Commerce of Tokyo, Osaka, Kyoto, Yokohama and Kobe last year invited your Pacific Coast chambers of commerce to send over a commission to Japan. The invitation was accepted, and a representative body of business men from the Pacific Coast paid us a visit about the same time that your fleet visited us, also at our invitation. Pleased with the welcome their representatives met with in Japan, the chambers of commerce in the Pacific Coast States invited us this year, and the result is that we are now touring through this country as their guests.

Japan, as you know, was first introduced to the Western world by Commodore Perry, a little over half a century ago. Until that time Japan had followed a policy of seclusion which had been forced upon her by a train of events which it would be impossible for me to narrate within the time at my disposal. I shall content myself with saying that that policy of seclusion was quite foreign to the spirit of the Japanese people and that its adoption was against their will.

It was fortunate for Japan and America that our introduction to the ways of the Occidental world was performed by men of liberal sympathy and breadth of view, like Commodore Perry and Townsend Harris. Were it not for the patient and considerate

manner in which the delicate task was undertaken by those distinguished men, it might not have been possible to effect the opening of Japan without bloodshed. It is, therefore, only natural that the memory of these men is cherished with a feeling of deep gratitude by all intelligent Japanese.

Inaugurated under these auspicious circumstances, the friendly relations between the United States and Japan have since been steadily strengthened, until to-day those relations are beyond the power of mischief-makers seriously to disturb. The unfailing friendliness of America toward us may almost be said to be an article of faith with our people. How greatly they value your friendship and how strongly they desire to retain it, you can easily imagine when I tell you that our present trip excited an unprecedentedly lively interest among all classes of the Japanese people, from His Majesty the Emperor down to the man in the street.

His Imperial Majesty was so pleased with our trip that on the eve of our departure he gave us a banquet at one of his detached palaces in Tokyo, when he honored us with a most gracious message through the minister of his household.

Since our arrival at Seattle on the first of September we have been amongst your people for nearly two months, everywhere receiving the most gratifying evidences of courtesy and friendliness. Such has, indeed, been the uniform kindness of the people we have met that I am at times inclined to believe that the whole nation has turned into a reception committee. We are sincerely glad to know that our friendly sentiments are fully reciprocated by the people of this great republic.

It is quite natural that two nations, bound together by such strong ties of friendship as unite Japan and America, should have an extensive and growing trade between them. To increase that trade as much as possible is the desire of the Japanese people, and it is with this in view that we are utilizing this trip for the inspection of your industrial plants and the study of your financial and business methods.

It is sometimes remarked by superficial observers with an air of reproach that the Japanese buy less from America than they sell to her. It is true, but they fail to notice that this is largely the result of the indifference of the American business man to the cultivation of foreign markets. In any case, I can safely assure

you that the object constantly kept in our minds in prosecuting our investigations is to find out what produce or manufactures we may profitably buy from you, as well as to find out what we can sell to you.

We come to you on a mission of peace and commerce, and, unlike our important political embassies which visited the United States in 1860 and 1871, we are not charged with any official message. We come from our people accredited to the people of America, and, as such, we are everywhere accorded the most cordial welcome. From the warmth of the welcome we meet with we are encouraged to hope that our mission will be crowned with complete success.

EDUCATION IN JAPAN

BY BARON NAIBU KANDA,
Professor Peer's School, Tokyo.

Ladies and Gentlemen: In the short time at my disposal I can hope to give you but a glimpse of the subject before us, and must refer you to the reports of the Department of Education and other similar publications for more detailed information.

I have in my possession a watch bearing a fine portrait engraving of President Buchanan, presented to the Taicoon, who was supposed to be the Emperor, at the time the first embassy was dispatched to the United States in 1860. The embassy consisted of three chief ambassadors, twelve subordinates and some sixty attendants in train—all in full native costume, wearing swords, top-knots and all. A leaf of Frank Leslie's illustrated paper represents the presentation scene, at which were present gentlemen with an abundance of linen and scarfs, and ladies in the monstrous crinoline of those days. The watch is described as a fine specimen of American workmanship, presented to the Mikado, as the Taicoon was supposed to be, in view of the prospective trade and commerce between the two countries.

The late Mr. Stevens, whose unfortunate end at the hand of an assassin was as much a blow to the people of Japan as it was to his own, once told me that he remembered as a boy, six years old, being led by his father to join the crowd that thronged to witness the procession of the daimios as they marched up to the White House, and how when one of them dropped a fan the crowd rushed upon it and tore it into bits for a souvenir. When I hear such reminiscences from the lips of living men and look upon the present, I feel like exclaiming, with the great Roman orator, *O tempora, O mores!* but with quite a different spirit from that in which those memorable words were uttered.

What changes have taken place in both Japan and America since those days! Both have undergone the terrible ordeals of civil and foreign struggles which have stirred the nation's lifeblood to its very depth. Both have been tested in the crucible and been proven to be of sound metal. But greater far than those

events, memorable and historical as they are, are the results of those material, intellectual and social upheavals which have been going on in both countries for the last half a century.

Japan has emerged from the darkness of Oriental seclusion into the sisterhood of the world's enlightened nations. To America is due her first introduction to the West. Japan is not the nation to forget this debt of gratitude, and the magnificent monument on the white beach at Kurihama, where Commodore Perry first landed, attests this sense of the nation's gratitude.

People are apt to speak of the recent progress of Japan as something marvelous as it is unprecedented in the world's history, but they forget she had simply shut herself up for three hundred years in order to preserve her national integrity from foreign aggression. When in history did two civilizations ever come into sudden and close contact, as the Eastern and the Western did in Japan, except as a result of conquest? War and bloodshed do not foster the cumulative development of human society. Civilization only thrives under the genial rays of the sun of peace.

Long before King Alfred founded his schools, or Charlemagne gave patronage to men of learning, away back in the reign of the Emperor Mommu (A. D. 697), the subject of education had received much attention in Japan, the Chinese classics, including "Yeki," the book of divination, "Rongo," the Confucian analects, etc., having been introduced from Korea after the invasion of that country by the Empress Jingo, A. D. 284. The doctrines of Confucius, inculcating the virtues of loyalty, filial piety, humanity and justice, once introduced amongst a people naturally entertaining profound reverence for their deities and their ancestors, found a congenial soil in the national feelings and customs, and were easily propagated throughout the country. In 701 A. D. regulations relating to education were established, providing for the organization of a university in the capital, with courses in history, classics, laws and mathematics. A similar school was established in each province and endowed with extensive tracts of public land. Powerful nobles established schools in their own domains for the training of the children belonging to the ruling classes. Education in those ancient times was the monopoly of the upper classes, the masses being, as a rule, excluded from the privilege.

Buddhism, introduced from China in the sixth century, widely spread among all classes, counted among its converts some members of the imperial family, and exercised a great influence on the literary, social and religious institutions of those times. Then followed a long period of struggles for supremacy amongst the powerful nobles, causing profound disturbances and throwing education into a state of decline. During this period culture and learning owed their preservation largely to Buddhist priests and temples, as did learning in Europe to the monasteries during the Dark Ages when it was undergoing a similar experience.

The beginning of the seventeenth century may be said to mark the renaissance, when Tokugawa Iyeyasu established his seat of government at Yedo (present Tokyo). After the restoration of peace throughout the country he directed his attention to the promotion of arts and sciences. Scholars were invited from all over the country and given every encouragement to carry on their studies, several libraries being established for their benefit. Toward the close of the eighteenth century a great college for the teaching of Chinese philosophy was established in Yedo, with a permanent endowment, and all the students were educated at government expense. Men of learning were invited from all over the country, and every feudal lord was encouraged to send a certain number of picked men up to the capital to attend the lectures. This, naturally, brought the best blood, the best brains, of the land into close contact with one another and facilitated the exchange of views and opinions which slowly paved the way for the final overthrow of feudalism and the unification of the country under the imperial rule.

In the meantime each feudal lord had established schools in his own province, according to the plan adopted by the Shogun's government, and was educating the children of his retainers. But education in those days was still calculated to impart such knowledge as was deemed needful for the hereditary ruling classes, and consisted of the study of Chinese philosophy, history and literature, Japanese literature, law and mathematics. As to physical education, archery, horsemanship, spear practice and fencing were the chief exercises, to which may be added the judo, swimming, etc.

During the latter part of the administration of the Tokugawa Shoguns, arts and sciences emerged from the narrow sphere of Chinese philosophy, to be gradually permeated with the influences

of Western civilization. Scholars had long been studying Western science from Dutch books, medical science particularly. The Dutch were the only people allowed to trade with Japan during the period of her seclusion.

It was at this juncture that Commodore Perry knocked at the gate of Japan and caused her to abandon her policy of seclusion. No wonder America found a ready pupil in a nation that had enjoyed the culture and refinement of over three hundred years of peaceful administration under the Shogunate. Then came one of the most remarkable events in modern history—the abolition of the dual government of the rightful Emperor, the Mikado, and the Generalissimo, the Shogun—the voluntary surrender of the feudal lords of all their hereditary rights and possessions, thus placing the unified nation under the direct imperial rule.

This ushered in the glorious new era of the present time, the era of progress and reform under the benign rule of our illustrious Emperor. In 1872 our present Government sent the first embassy to the United States. The chief ambassador was Prince Iwakura, father of the present Minister of the Imperial Household. In his suite were men whose names will go down to posterity as the makers of New Japan, among whom was the late Prince Ito himself, whose sudden death has thrown the whole country into deepest gloom and will be profoundly felt in the international relations of eastern Asia. Jo Niishima, the late founder of Doshisha College, had finished his course at Amherst and was studying at Andover Theological School. The choice fell upon him to accompany the late Viscount Tanaka as the head of the Educational Commission on his tour through America and Europe. Jo Niishima, no doubt, made wise use of the opportunities thus afforded him, which he turned to good account in subsequently founding his own school, Doshisha. In the same year the new code of education was promulgated. The purport of the imperial rescript then issued was as follows:

“The acquirement of knowledge is essential to success in life. All knowledge, from that necessary for daily existence to that necessary to officials, farmers, merchants, artisans, physicians, etc., for their respective vocations, is acquired by learning. A long time has elapsed since schools were first established. But for farmers, artisans and merchants, and also for women, learning, owing to

a grave misapprehension, was regarded as beyond their sphere. Even among the higher classes much time was spent in the useless occupation of writing poetry and composing maxims, instead of learning what would be for their own benefit as well as for that of the state. Now an educational system has been established and the schedules of study remodeled. It is designed henceforth that education shall be so diffused that there may not be a village with an ignorant family nor a family with an ignorant member. Persons who have hitherto applied themselves to study have almost always looked to the Government for their support. This is an erroneous notion proceeding from long abuse, and every person should henceforth endeavor to acquire knowledge by his own exertion."

The educational system thus promulgated, after repeated modifications to meet the exigencies of the time, is practically what we have to-day.

I can hope to give you but the merest outline of this system. To begin at the top, there are the three universities of Tokyo, Kyoto and the Northeast, the Sapporo Agricultural College, organized by the late President Clark, of Amherst Agricultural College, forming the only existing faculty of the latter; the College of Science of that university will be opened next year. Besides these there are several non-governmental institutions, which, in number of undergraduates, are even larger than some of the governmental universities. Among them are the Waseda University, founded by Count Okuma, one of the most prominent statesmen of Japan, and the Keiogijuku University, founded before the Meiji era by Mr. Fukuzawa, one of the pioneers of Western civilization in Japan, who has repeatedly declined the Emperor's overtures to recognize his services by raising him to the peerage.

The candidates for admission to the government universities must have passed through the government higher schools, which correspond to American colleges in the breadth and depth of the training given. There are eight such schools scattered throughout the country. There are courses in these schools fitting for the Colleges of Law and Literature, for the Colleges of Science, Engineering and Agriculture, and for the College of Medicine, in which latter course German is studied more than English. Until quite recently a university education was looked upon as a *sine qua non* for all ambitious young men wishing to rise in the world.

Thus, to trace a boy's career: after finishing six years' training in a primary school, where he is admitted at six, and which, by the way, forms the period of compulsory education, he passes into the middle school, where he receives, say from thirteen to eighteen, a training similar to that in American high schools. He then enters a higher school, just described, and takes a course of three years, preparatory to one of the university colleges. There are 27,000 elementary schools and 300 secondary, or middle, schools. You can imagine, then, how the eight higher schools must be congested by the number of applicants. Such, indeed, is the case even to-day when university education has ceased to be regarded as the only gateway to success in life, when schools for technical, commercial and other special education have come to play such an important part in national education. The higher schools have seven or eight times more applicants than they can admit. The question as to what becomes of the enormous majority of disappointed candidates is a very serious one. Most of them wait year after year, swelling the number of pupils at private preparatory schools; many enter the private universities, above mentioned, where the standard of admission is not so high as in the government institutions, while not a few turn their thoughts to America and American colleges. Within the last ten or fifteen years, in order to enhance the development of national resources, both the central and local governments have done much toward encouraging technical, agricultural and commercial education.

Technical Education.—There are four higher technical schools, located respectively in Tokyo, Osaka, Kyoto and Kumamoto, admitting students who have passed through middle schools. The instruction given is in dyeing and weaving, ceramics, applied chemistry, mechanical technology, electrical technology, industrial designing, brewing, metallurgy, shipbuilding, etc. There are, besides, about two hundred technical schools of an intermediate grade scattered in the different provinces, receiving more or less subsidy from the national treasury, while there are over five thousand schools of a lower grade, each school having more applicants every year than it can admit.

Commercial Education.—As to commercial education, the schools are divided into lower, middle and higher commercial schools. There are four higher commercial schools, candidates applying for

admission to which must have passed through the middle-school course. The Tokyo Higher Commercial School was founded by the late Viscount Mori and Baron Shibusawa, in 1875, as a private institution. It was subsequently brought under the control of the Government, and at present enjoys the reputation and standing of a university college.

Its courses are divided into a one-year preparatory course, a three-year principal course and two-year post-graduate course. The subjects taught are: (1) Commercial Morality; (2) Commercial Correspondence; (3) Commercial Arithmetic; (4) Commercial Geography and History; (5) Bookkeeping; (6) Mechanical Engineering; (7) Merchandise; (8) Political Economy; (9) Finance; (10) Statistics; (11) Private Law; (12) Bankruptcy Law; (13) Commercial Administrative Law; (14) International Law; (15) English and one other foreign language, French, German, Russian, Chinese, Korean, Italian or Spanish; (16) Theory of Commerce; (17) Practice in Commerce; (18) Gymnastics. In the post-graduate course are taught the following subjects: (1) Political Economy; (2) Civil Law; (3) Commercial Law and Comparative Commercial Law; (4) International Law; (5) Constitutional Law; (6) Economic Conditions of Eastern Countries; (7) History of Modern Diplomacy; (8) Criminal Law; (9) Foreign Languages, to which are added the elective courses: (1) Trade; (2) Banking; (3) Speculation; (4) Communication; (5) Insurance; (6) Management of Commercial Business; (7) Consular Service.

Of the commercial schools of secondary grade there are sixty-one in number, and of the lower grade over two hundred scattered all over the country. The tendency among the youths to seek higher education culminating in the university is slowly on the decrease, and the number of technical and business schools is gradually increasing.

Agricultural Education.—The agricultural history of Japan is most closely connected with the history of our national prosperity, and at present the majority of the people are engaged in farming. It is especially noticeable that, from the olden time to the present, wise sovereigns and ministers have fostered and encouraged this industry, regarding it as "the backbone of the nation." But previous to the restoration everything connected with agriculture was far from being satisfactory, and it was not until quite recently

that the system of agricultural education was thoroughly organized. Of the agricultural schools of various grades and description there are over five hundred. The highest institutions of the kind are the Agricultural College of the Tokyo Imperial University and that of the Northeastern University, the latter represented by Dr. Minami, of the present mission.

Normal Schools.—There are two higher normal schools for men in Tokyo and Hiroshima, training teachers for ordinary normal schools and for middle schools, and over seventy ordinary normal schools, training teachers for elementary schools. There are two higher normal schools for women in Tokyo and Nara, training women teachers for ordinary normal schools, there being in each a department for women teachers.

Other Special Schools.—Besides the schools thus far mentioned, there are other special schools, such as medical schools, the Tokyo School of Foreign Languages, where instruction is given in English, German, French, Russian, Chinese, Korean, Italian, Spanish, Hindustani, Malay and Tamil; the Tokyo Academy of Music; the Tokyo Fine Art School; the Deaf and Dumb School, etc., etc.

I have spoken, in spite of all I have said, only of the schools coming under the control of the Department of Education. Nothing has been said of the schools under other departments, such as the Army and Navy Departments, the Department of Communications and the Department of Agriculture and Commerce. But if I have succeeded in giving you the merest outline, I shall feel highly rewarded. What I have said will at least suffice to show with what eagerness modern Japan is seeking after knowledge and with what eagerness both the government and enterprising public men are striving to satisfy this popular demand.

RELATIONS OF THE EAST TO THE WEST

By M. ZUMOTO,

Part owner of the "Japan Times," of Tokyo; Director of the Oriental Information Agency in New York.

Mr. President, Members of the Academy, Ladies and Gentlemen: I consider it a great honor to be allowed to address the members of this important society to-night. I am the more grateful for this favor because the subject I am to discuss, "The Relations of the East to the West," is of peculiar interest to me.

The question has often been asked, and is still asked: Are the East and the West to remain separate and aloof from each other, mutually distrustful and unknowable? Unfortunately, the question has been answered in the affirmative by not a few writers of distinction, both here and in Europe. To those Orientals who have considered the question at all, and to those rare Occidentals who have been able to make a close and personal study of the Oriental mind, this question presents no difficulty. To them it is quite obvious that there is no inherent, insuperable difficulty for the West to understand the East, or vice versa. The Oriental and Occidental minds are essentially alike; the heart of the Asiatic is warmed by the same sentiments of love and sympathy that touch the heart of an American.

As a matter of fact, the East has long since succeeded in solving this problem to its entire satisfaction. The Japanese, at least, have done so. There were times when we, too, thought of the Occidentals as monsters, thinking and feeling quite differently from us. But that was half a century ago, and once our eyes were rudely opened we applied all our energies to the study of the Occidental mind and all the wonderful things and institutions which it has produced. The result is that we now know the West nearly as well as the West knows itself. We know, for instance, enough of the history and character of the American people, of their phenomenal capacity for growth and development, and of their lofty national aims and aspirations, to fill our minds with profound admiration for them, and to perceive that as friends they would be, we Japanese know

them to be, lovable and valuable, while as enemies they would be more formidable and dreadful than any other people on earth.

Now, if the East can understand the West, there is no reason whatever why the West should not be able to understand the East. The West, it seems to me, is just beginning to feel that the East is not incomprehensible; the West is beginning, at least, to feel the necessity of understanding the East, and I heartily welcome this awakening of the West as to the existence of a vast domain of mind in Asia, which it can no longer ignore without serious injury and danger to itself. Japan made the same discovery with respect to the West fifty years ago. You are half a century behind us in this respect. But, better late than never, and I sincerely congratulate you upon your tardy but auspicious awakening.

In studying the East you will have to pursue the same method which we have pursued in studying you. In other words, you must study the East through its language and literature. You must talk to it and feel with it, mind to mind, heart to heart. In no other way can one people be understood by another.

It is often said that the Oriental mind is inscrutable. If by that it is meant that we Orientals are less frank and direct in expression of our feelings than Occidentals, I am bound to say that there is some truth in it. But let me tell you that that indirectness and reserve is only a superficial and, with the Japanese at least, an acquired characteristic. Furthermore, this characteristic is only in operation in personal and direct relations between man and man, where the innate politeness and refinement of sentiment prevents the Japanese from telling the bare truth, whenever so doing may seem rude or unpleasant to him with whom he may be conversing. Then, again, according to our moral code, to show anger or grief, pain or pleasure, is a mark of weakness of will, unworthy of a gentleman.

No such unnatural restraint, however, is observed when the Japanese commits his or her thoughts to writing. There, save for some special and exceptional reasons, the Japanese, like men of every other race, vents his views or sentiments without any restraint or reserve.

It may be interesting to illustrate this point by referring to the first political embassy ever sent to this country by Japan. I mean the embassy headed by Lord Shimmi, which visited this country

in 1860. It is not difficult to imagine how dignified and polite these high officials from the Shogunate court of Yedo must have been in their relations with the people of this country. Yet it is interesting to note that the head of the embassy, Lord Shimmi, has left a diary of the visit, in which he faithfully and frankly recorded his impressions of what he saw in America—impressions which, in most instances, look quaint to the Japanese of to-day, and which are not always favorable to the Americans.

Let me quote one or two instances. At San Francisco, the first port the Japanese visitors touched in America, they were given a big dinner by the Mayor. In his diary Lord Shimmi says: "True friendliness was observable at to-night's function, but, if one might be permitted to speak badly of it, it suggested to one's mind a carousal such as might be gotten up by workmen in a cheap drinking-shop of Yedo." The frank and unconventional joviality of the jolly citizens of San Francisco of those days seems to have been too much for the staid and quiet ministers of the Shogun, accustomed to rigid conventional rules of conduct.

To quote another passage: Referring to his experience at the Senate in Washington, this noble chronicler remarks that "the men in tight trousers and narrow sleeves, gesticulating in a frantic manner in front of the Vice-President, perched on an elevated seat, strongly reminded me of the familiar daily scene at the fish market of Nihon Bashi." The writer little dreamed that sixty years later his own descendants, and the descendants of his colleagues, would be actors in exactly similar scenes at a similar hall of legislation at Tokyo.

If the Japanese of those days were so outspoken, you can easily imagine how unreserved the Japanese of to-day can be. I dare say that sixty years hence the diaries of some of the members of the commercial party now visiting you will be as curious and interesting as the diary of Lord Shimmi.

In one thing I may be permitted to anticipate what might be revealed by the diaries of my friends of the party. We have discovered many things in the course of this trip, and not the least important or surprising is the ignorance of the American people concerning Japan and things Japanese—an ignorance which for its degree and extent can only be described as stupendous. Questions are constantly asked, not in remote interior cities alone, but every-

where, even in national centers of intelligence like New York, or Boston, or Chicago—questions which show that we are still a sealed book to you. I do not mean to blame Americans for that, but I must say that the prevalence of such dense ignorance among this people about the Japanese and things Japanese is a source of serious danger to the permanence of those close ties of friendship which it is the desire of both nations may bind them forever. This ignorance on their part cannot but make American people easy victims of mischief-mongers who see profit in excitement and trouble.

The same may be said of the relations between your country and China, or any other Asiatic nation, or, in fact, between the West and the East in general. It is now high time that the West should seriously set about studying the East. The negligence of this obvious lesson of contemporary history may be fraught with dire consequences to the civilization and welfare of the world.

JAPAN'S NATIONAL IDEAL

By HON. K. MIDZUNO,
Consul-General of Japan at New York.

Ladies and Gentlemen: It will be necessary, because of the lateness of the hour, for me to pass over the stretch of history covering the centuries of Japan's past previous to the time when the American fleet, under the command of your gallant sailor-diplomat, knocked at the door of the Island Empire of the East. That empire was then still a *terra incognita* to most of the Western nations, when Commodore Perry invited its secluded people to enter into relations of comity with the nations of the world.

Since that time Japan has occupied a place abreast of the foremost nations of the world by adopting what we call Western civilization. From that time to the present the most cordial relations have existed between the United States and Japan, and, in spite of incidental troubles and of the untiring efforts of the jingoistic papers and professional alarmists, such cordial friendship is bound to be everlasting.

What Japan has done in the last half-century has been very ably presented by the preceding speakers. But, while we express our satisfaction at what has been accomplished during the past forty years, we must not overlook the beneficial results of our seclusion of several centuries. We would have been unable to adopt and digest the Western civilization if our forefathers had not been nurtured in the school of Oriental civilization. Built upon the foundation of the singular taste which the East has for the finer things of life, and inspired by the modern sciences of the West, the new Japan is striving for the goal of refinement. In this struggle the Japanese people have looked, and will continue to look, to the United States for brotherly guidance and friendly assistance.

In this international race toward the goal of refinement Japan is handicapped by her late start, and must close the gaps by leaps and bounds to overtake the European and American people.

What is Japan's national aim and her highest ideal? This is a question often asked not only by foreign critics of Japan, but also

by the Japanese people themselves. If the answer to this question is clearly understood by the Western mind there will be no more talk about the "yellow peril" or probable Japanese aggression. I think I am voicing the opinion of the majority of intelligent and thinking classes of the Japanese people when I say that our national aim is to digest and assimilate the two vast streams of Oriental and Occidental civilization, to adopt those things which, in our judgment, we think are best for the welfare and happiness of the human race at large, and thus to contribute Japan's share toward promoting the comity of nations.

Now, let me say a few words regarding the relations between Japan and the United States. The Pacific Ocean will be the future center of the world's commerce. The Pacific is common to our two countries. The ocean that divides us makes us neighbors.

I rejoice with you that the recent exchange of diplomatic declarations between the United States and Japan was so heartily welcomed not only by the people of both countries, but by the whole world. At the present time, moreover, commerce and trade play a more important part than the honeyed phrases of diplomacy in bringing together the people of different countries. The international relations of to-day no longer consist merely in the exchange of envoys and dispatches; they are founded upon mutual understanding and intercourse, and upon commercial and industrial interdependence. The benefits accruing from recent expressions of friendly sentiment between our two peoples will be greatly discounted if they are not supported and followed by increasing trade and commercial relations.

There was a time in the history of the Anglo-Saxon, a very few centuries ago, when the relations between a good gentleman and his neighbor, who was the same kind of a good gentleman, consisted in either open war or guarded and suspicious truce. When we read of the times of King Arthur's court, or of the barons of King John's reign in England, we are forced to remark that the animosity and misunderstanding between them was due entirely to their ignorance of each other's motives, true thoughts and character.

Gradually they learned that the hearts of all their countrymen were much the same, and that they could trust and love their neighbors, as their own family. So, to-day, you, their descendants, no longer send heralds with ultimatums to the adjoining country, but, instead, with never a thought of trouble, you send your

boys and girls there to attend school, and your eggs there to be marketed. You trust your neighbor because you know him.

This principle applies to all human affairs and relations. It is as true in the intercourse of nations as it is in the intercourse of individuals. So it is with this country and Japan. Those in America, I think they are few, who entertain ill-feelings or doubt about my people are ignorant—ignorant of the character and thoughts and motives of the Japanese. For if the veil of false report and prejudice were lifted, we should find that the hearts of all men, of every country and shore, are much the same.

Complete understanding between this country and Japan, which it is our duty to foster, will inevitably lead to the upbuilding of much greater prosperity and well-being in both countries. It has been my constant experience since my arrival in America to be surprised at the lack of knowledge about Japan and her people. Of course, the intelligent people of this country, those who have read something about Japan, know how beautiful our landscapes are and how picturesque our costumes are. But I wonder if the great mass of the American people know anything definite and concrete about our modern progress.

If this commercial commission were to go home after three months' journeying in this country and tell my countrymen that America is only a country of skyscrapers, ice water and huge bonnets, it would be gross injustice to the people of this great republic. Equal injustice will be done to Japan and her people if you think it is the land only of "Madame Butterfly," paper-fans, and incense sticks to destroy mosquitoes. There's the sting, ladies and gentlemen.

It is human nature to study most closely those things in which one's financial interests are involved, or which may affect one's business interests. Commerce demands more intimate knowledge of other people's affairs. Better information stimulates trade. Prosperous trade brings closer friendship. Now, what is the status of trade between our two countries? Japan's trade with the United States, which amounted to only \$6,500,000 in 1881, was about \$106,000,000 in 1907—an increase of sixteen times in a quarter-century. According to the trade returns for 1908, the United States has forged ahead of all foreign countries in trade with Japan.

The most important item of the trade between the United States and Japan is silk—raw silk—and I am glad to say that 61

per cent. (in 1907) of the silk worn by you, ladies, came from Japan and was woven and dyed here. You are the best customers of Parisian dressmakers, and France also imports large quantities of our silk.

The export of raw silk from Japan to the United States amounted to 9,789,955 pounds in 1908, against 7,918,839 pounds in the previous year, 1907—an increase of 1,871,116 pounds. Although the amount has increased, yet the total value of this raw silk has decreased by \$2,888,895. I am not a bit sorry for the decrease in the value of silk for the past year. There is no wind that blows nobody good. You American ladies have had Japanese silk of the better or same grade at \$1.21 cheaper per pound. Thin and fine as they are, the threads of silk are the most important factors that bind us and strengthen and promote the friendly ties uniting our two countries. In this respect, the silk threads are much stronger than the anchor cables of the battleships.

Japan is ninth in the list of Uncle Sam's customers. The Japanese buy more of your products and merchandise than do the Russians, the Spaniards, the Danes, the Austro-Hungarians, the Swiss, the Norwegians, the Portuguese, the Turks or the Greeks. But at the present time, the trade relations between the United States and Japan are rather unbalanced. You buy more from us than we buy from you. In other words, you import more raw materials from Japan than you export manufactured goods to Japan. This balance amounts to \$25,000,000. On the other hand, Japan's trade with European countries shows a balance against her to the amount of \$42,000,000. We buy more manufactured goods from European countries than we sell goods to them.

The kinds of manufactured goods imported into Japan in such enormous quantities from Europe are manufactured in America, and it is equally true that Japan eagerly buys such American products as are sent there. It is astonishing to me how comparatively little the enterprising American has developed the new and fertile markets of the East.

The adjustment of the present uneven trade relations can be accomplished only by Americans gaining a better knowledge of the Japanese market and by the closer study by the Japanese people of American goods. When the American people understand Japan and her people half as well as you do your British cousins, then your trade with Japan will be increased tenfold.

SESSION OF FRIDAY EVENING
DECEMBER 14, 1909

REMARKS OF THE PRESIDENT OF THE ACADEMY,
DR. L. S. ROWE, IN INTRODUCING HIS EXCEL-
LENCY THE CHINESE MINISTER,
DR. WU TING-FANG

In an address delivered in 1853 by William H. Seward, then a Senator of the United States, we find these prophetic words: "The Pacific Ocean, its shores, its islands and the vast regions beyond, will become the chief theater of events in the world's great hereafter." This clear vision of our leading statesman at a comparatively early period in our history is to be explained by the fact that our relations with the countries of Asia started out in a blaze of glory, and it looked for a time as if, both commercially and politically, we would place ourselves in closer touch with China and Japan than any of the nations of Europe.

Through a curious combination of circumstances, our position in the Far East suffered a partial eclipse immediately after the Civil War. The American flag, which up to that time had been an important factor in the Pacific, almost disappeared, and it was not until the outbreak of the Chinese-Japanese War that the interest of the American people and the policy of our government were again attracted to the Far East. The results of the Spanish-American War served to make this interest more definite and to give it a clearly defined purpose. With the acquisition of the Philippine Islands, the United States became the immediate neighbor both of China and Japan, which served to impress upon the American people the fact that the great and fundamental forces of world politics have shifted from the Atlantic to the Pacific, and that it is among the nations of the Great Ocean that the future of human progress is to be determined.

Up to the present time our policy in the Far East has been determined by high and lofty purposes. With the new and complex situation which has arisen, the public opinion of our country stands bewildered, earnestly seeking guidance. Any new light

on the present situation means a real service to our country. We must all, therefore, feel a special sense of gratitude that during these, the last days of his stay in the United States, His Excellency the Chinese Minister, Dr. Wu Ting-fang, has made the sacrifice to come to Philadelphia to speak to us on "The Significance of the Awakening of China."

THE SIGNIFICANCE OF THE AWAKENING OF CHINA

ADDRESS BY DR. WU TING-FANG,

Envoy Extraordinary and Minister Plenipotentiary of China to the United States.

China, as is well known, is an ancient and conservative nation. She has existed for many thousands of years. She has seen the rise and fall of many ancient empires and republics. She saw Egypt ascend to the zenith of her power, and later she witnessed Rome extending her dominions and becoming the greatest power of the earth. She was a spectator when those nations and others, one by one, either fell or disappeared. All this time China stood intact, and she still remains a nation, practically without dismemberment.

It will be interesting to inquire why such an old nation has existed undivided while her contemporaries, one by one, have crumbled to pieces. Many causes have been given from time to time for this, but, in my opinion, the most important factor was the fact that she had shut herself up for many centuries and did not interfere with the affairs of other nations. Her people applied themselves wholly to the internal affairs of the nation. They did not bother about the affairs of foreign countries, but devoted themselves to literature, philosophy, ethics and agriculture. The people were dependent upon the resources of the country and were contented. They were home loving and patriotic, and disliked to leave their home. It was considered a dangerous thing to travel abroad, hence the people of China, up to a recent period, were most reluctant to leave their country.

It may be asked, What led the people to be contented with their native land and to dislike to go abroad? It was due to the universal love of the Chinese for their homestead. The place where their ancestors were born and had lived and died, where their parents were born, and where they themselves had been brought up, they dearly loved. The soil of their land was fertile and rich, and they could produce all they wanted, so there was no necessity for them to leave their fatherland. Thus the people had every inducement to remain in their own country. Their system of ethics taught them to be loyal to the emperor, filial to their parents, affec-

tionate to their brothers and sisters and faithful to their friends. With these teachings they were brought up, and, as there were practically no strangers in their land they did not know any other system of morals superior to their own. In course of time they became patriotic, honest and hard-working people. If their nation had not been disturbed by outside influences they would have remained to this day in the same condition. They were, however, not allowed to do so. The door of their country was opened by force of circumstances, and aliens and foreigners from different parts of the world had to be admitted.

The importance of this step was not at first realized, and for several decades the Government pursued its traditional policy without any change. It was thought that what had been good for the country for several thousands of years was surely good and would last for all time; but after numerous sad experiences the officials and others began to find out that though their ancient systems of government and civilization were in many respects equal, if not superior, to those of the West, yet in view of the altered conditions they were obliged to change their policy and learn something from the people of the West. Especially within the last few years the whole nation, high and low, has been awakened and aroused. Many important changes and reforms have been made in different directions, and what was deemed efficient and excellent has been found to be inadequate to meet the needs of the present.

Take, for instance, our old system of literary examinations for official appointments, which had existed for many centuries. It has recently been entirely remodeled, new regulations have been drawn up and are now in force. The candidates, many of whom have received foreign education, are now examined on modern subjects. I feel sure that in course of time the officials of China, recruited from such men, will be entirely different from those of a few years ago; and will compare favorably with the statesmen of other countries in ability and in knowledge not only of their own country, but of foreign affairs, also.

The army in China has within the last few years been reorganized. The men have been instructed and drilled under competent tutors. The national curse of opium smoking is being handled in a most energetic way. The conscience of the public has been aroused on this subject, and the people, high and low, are determined to get rid of this pernicious habit. There are many other

salutary reforms, too numerous for me to mention here, but I feel confident that in a few years China will no longer be dubbed the "sick man of the Far East," but will become a modern nation like her great neighbor, Japan.

It may be noted in passing that if China should become a strong power in the world it would never be a source of trouble to other nations, or be a "yellow peril," as some people seem to fear. Those who think otherwise are greatly mistaken. They do not understand our people. The Chinese are by nature and education a peace-loving people. The essence of the Confucian system is that right, and not might, is king; not the strong and the powerful, but the just and the virtuous ruler or people must prevail. They have all been taught to reverence righteousness and peace, and to denounce injustice and force.

Their past and present conduct at home and abroad will confirm what I say. What has been done within the past few years to put our army on a proper footing, and the intention of our Government to take steps for reorganizing our navy, should not in the least create suspicion in other nations. The aim of our Government is solely for defensive purposes and to preserve peace in our territory. This is testified to by many facts. In any movement having for its object the preservation of peace China has gladly joined; and in many cases where international questions arose our Government willingly offered to submit them to arbitration by disinterested parties or by a tribunal; though without success.

We are now in the twentieth century, and people of different nations take more interest in the affairs of each other. It looks like a family of nations. China, having been forced to open her doors to international trade and commerce, aliens, irrespective of their nationalities, are freely admitted to China to reside and trade. She was given to understand that her people could go abroad to trade as freely as the foreigners could come to China. We have students now studying in this country and in Europe, and it is a source of gratification to me to hear that they are afforded all facilities and are treated with courtesy and kindness. Our merchants and tradesmen have not come to this country, nor gone to Europe, in such large numbers as have the people of other nations; but I hope the time is not far distant when this will change. It is good for our people to go abroad, either to study or to trade, so that we can understand better your institutions and the

systems of your trade. In the same way it is open to you to come to our country and study our wants and requirements for the purpose of mutual commerce. Our people—students and merchants—in foreign countries should be treated in the same manner as are other foreigners, and I feel sure that your people, who are endowed with a sense of justice, will willingly accord us just treatment.

It is to be admitted that in the field of human activity the Occident surpasses the Orient. The manner in which the Western nations have unlocked the secrets of nature and harnessed her forces must excite the admiration of the East. But, while our people have a great deal to learn from the Western nations, the people of the West should not disdain to gain a little from the East. An old nation like China, which has stood for thousands of years, must possess some good quality to account for her stability. The keystone to our arch of morality has been the virtue of filial piety, and it has not been inaptly expressed by some writers that it is due to our faithful observance of the fifth commandment of the Christian religion that our days have been long in the land which Heaven has given to us. Another moral character of our people is their probity and honesty. If our moral character and habits and institutions were studied by the people of the West, just as much as we study theirs, much benefit would accrue to both sides.

Since the opening of China her trade with foreign nations has increased by leaps and bounds from year to year. This is not to be wondered at, because with such a large population and with such immense natural resources, foreign trade and commerce must increase. To those people who study and cater to the needs of our people naturally comes the larger share of trade. With the opening of the Panama Canal in a few years, the exports from this country will undoubtedly increase. With your possession of the Hawaiian Islands and the Philippines, which are practically neighbors to China, the trade between the two countries should be expanded.

As I am now on the eve of my departure from this country, I avail myself of this opportunity to express my grateful thanks for the courtesies and uniform kindnesses shown to me by the officials and people of America. I appreciate the honor and the privilege of coming here the second time as the representative of my government, and it is with sincere regret that I say good-bye to the many

friends I have in this country. There is, however, one consolation. I leave the United States in the most cordial relations with my own country. I do not take credit to myself. It is mainly due to the just policy of the successive administrations at Washington toward China, and it is also the result of many tokens of kindness shown China by your officials and people. We are a grateful people and we appreciate favors.

It is true that there is one blot which somewhat mars our otherwise most cordial relations; I refer to the subject of Chinese exclusion. This question, I regret to say, has not been properly handled, and hence it is not properly understood. We do not want favors or special privileges. All we want is to be justly treated in this matter—in fact, if not in the same manner as Europeans, at least as are the Japanese and other Asiatics. All fair-minded men will admit that this is reasonable and just. However, I am inclined to believe that this question will be satisfactorily settled as soon as the people of this country understand us better. So, I say again, and say with confidence, that the relations between this great country and mine will always continue to be as cordial and friendly as they have been in the past.

INTRODUCTORY REMARKS OF DR. L. S. ROWE, PRESIDENT OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, IN PRESENTING MR. CHARLES R. FLINT, OF NEW YORK CITY

We have just listened to one of the great statesmen of diplomacy, and we are now to hear from one of the statesmen of commerce. Probably no other man in this country has been more closely identified with international commercial relations than Mr. Charles R. Flint, whom we have the pleasure of having with us this evening. He will speak to us on "The Commercial Significance of China's Awakening."

THE COMMERCIAL SIGNIFICANCE OF CHINA'S AWAKENING

ADDRESS BY MR. CHARLES R. FLINT, OF NEW YORK CITY.

In contemplating the departure of Minister Wu for China, our feelings are in conflict. We shall miss his genial presence and ready wit, but while Minister Wu has been an Excellency in the broadest sense in representing China in Washington, and President Taft "feels a sense of personal loss in his recall," he has, in my opinion, a far more important field of usefulness in giving his countrymen in China the benefit of the knowledge of our industrial development which he has acquired by long residence in this country.

It is evident from what Dr. Wu has said this evening that he has been a close observer during his residence with us. He has even learned that New England trick of dodging a question by asking another. Recently I had the honor of entertaining him at my home at dinner. With characteristic generosity he permitted me to state that he would answer any questions in regard to China. There were present, among others, that constructive genius

in transportation, Mr. Harriman, who, during his last visit to Peking had proposed plans for a comprehensive railway system for China, including the Japanese sphere of influence. In that connection Mr. Harriman had carefully studied their transportation opportunities, and was, therefore, able to make searching inquiries. With his usual adroitness, he took advantage of Dr. Wu's offer by asking several questions leading up to one which, if His Excellency had answered, would have divulged state secrets of his Government. With surprising quickness Dr. Wu said: "Mr. Harriman, you have asked me six questions. I have answered every one of them. I will ask you only one question. I am told you control 50,000 miles of railroad. How did you get it, and how do you keep it?" The railroad magnate was sidetracked.

It is fortunate that His Excellency is returning to China at this time. There has been considerable industrial progress in China, and there is a progressive party there, but I am advised from Peking that the cry is now rampant: "China for the Chinese"—a sentiment that is seriously retarding the progress of that great country.

Minister Wu on his return can tell his people that the unprecedented success of the United States has been largely owing to the fact that we have welcomed foreign intelligence and capital to assist in the development of our resources; that while the foreigners have profited much, the Americans have profited more; that even where enterprises carried out here have been owned and controlled by foreign capitalists, our people have received by far the greater share of the benefits.

Minister Wu has studied our industrial conditions, and has noted that since he first came to the United States the wealth of the country has increased \$45,000,000,000; that we possess two-thirds of the railway mileage of the world; that while some of our industrial leaders have acquired great wealth, the benefits of our industrial development have been distributed among the masses. This has been manifest to him as he has travelled throughout the country, and has seen the evidence of general prosperity in the homes of our people who enjoy to-day more comforts than did the nobility in ages past. His Excellency can tell them that the deposits of our wage-earners in the savings banks have so increased during his stay with us that they now amount to \$3,713,405,710 in gold. At the

same rate per capita the deposits in China would amount to 25,000,000,000 taels.

Dr. Wu came to us thirteen years ago, and having kept in touch with his own country by three visits to it during that period he has had better opportunities than any of his countrymen to mature ideas as to what is best in our development for his people to adopt and adapt to their use.

Kurino, the Minister of Japan, was asked the secret of Japanese success in their war with China (1895). He replied, "It is easy to account for our victories. We were fighting the 'obstinate conservatism' of China." It is that same "obstinate conservatism" that prevents her to-day from utilizing her unlimited resources, her intelligence and low-cost labor to acquire the important position which it is possible for her to attain in the world of industry, and secure the resulting benefits in the vastly improved condition of her people.

The defeat of 1895 caused the retirement of the Empress Dowager Tzu-hsi. Then came the reform movement of the late Emperor Kwang Hsu, under the advice of that great scholar and reformer, Kang Yu Wei (1898), an event to which His Excellency has referred as "The Awakening of China."

The reform edicts of that period opened a new era in the long history of China. Although Kang Yu Wei had taken the highest degrees under the Chinese system of learning, he felt that an education based principally on memorizing the past should be supplanted by a system of mental training to equip men with alert minds to meet the conditions of the present and the future.

The reform edicts were so numerous and rapid that a reaction came, which resulted in the reestablishment of the power of the Empress Dowager. Kang Yu Wei had to flee from Peking, and several of his followers were beheaded. But in spite of the reaction the spirit of reform grew. Yuan Shih Kai, who had been in sympathy with the reform movement, became most influential at court, and partially succeeded in the difficult task of harmonizing the old and the new.

After the death of the Empress Dowager (1909) the Prince Regent deposed Yuan Shih Kai. This was regarded at the time by the foreigners as a step backward, but the reformers of the Kang Yu Wei party predicted that the present Prince Regent

would prove to be a more sincere reformer than Yuan Shih Kai. What the result will be, time will tell, but the outlook at present is not favorable. While there is a powerful progressive party, the reactionaries are very aggressive.

In justice to the Chinese, however, we must admit that the foreigners are largely responsible for the present attitude of the reactionaries. When we review the past we cannot wonder that the Chinese are fearful of Western methods, which, in dealing with them, have so often been characterized by hypocrisy, greed and injustice. At a recent Peace Conference the representatives of the Powers preached the "gospel of peace." The Chinese delegates were attentive listeners. But it must have been uppermost in their minds that the Powers there represented had taken advantage of the fact that China was the only one of the great nations that had continued on a peace footing. Those powers had seized, and they hold to-day, much of her territory. They established spheres of influence, and at least one of these powers, while preaching morality, encouraged, for profit, that most degrading vice—the opium habit.

I was present when Minister Wu was asked whether he thought his Government should discontinue increasing her military strength and rely entirely on the assurances by the Powers of universal peace. His Excellency did not answer that question, but, with rare tact, related a fable. A hen was perched on the limb of a tree, when a fox came along. Looking up, the fox said: "Mistress Hen, come down and walk with me. You need not have any fear; the animals have agreed on universal peace. Just then the baying of a pack of hounds was heard in the distance, and as the fox moved off, the hen said: Mr. Fox, why do you run away if there is universal peace? Ah, said the fox, how do I know but some of those hungry hounds may disregard the agreement?"

His Excellency, however, can positively assure his people that *we* do not want any of their territory; that they not only have the good will of our Government, but of our people. He can state, as an evidence of it, that after the boycott of American goods, after the balance of trade dropped from \$15,243,168, in our favor, in 1906, to \$9,378,699 against us in 1909, the people of the United States applauded our Government in giving up to China of the indemnity due us over \$13,000,000 in gold—an act unparalleled in history. He can impress upon them the fact that to interest Americans in

China will be a powerful addition to her political, as well as to her industrial strength.

But his countrymen may say to him, as he has said to us to-night: "The Chinese exclusion act remains on your statute books." I admit that subordinate officials have not always shown the consideration due to Chinese scholars and merchants landing on our shores, but this has been corrected. As to the wisdom or unwisdom of a free intermingling of the yellow and white races, I can add nothing to what has already been said. That is a question for the sociologists to expound. But, as a practical man of business, I can point out the best economic method of giving the Chinese the greatest benefit of our advanced industrial systems.

Instead of a large number of Chinese coming to the United States, the sound economic policy—and it can be made effective at once—is for the Chinese to induce American brains and money to take an important part in the development of their unlimited resources. For example, if 3,000,000 Chinese came to the United States, it would cost at least \$200 each to cross the Pacific Ocean, establish themselves and return, say \$600,000,000.

If concessions were given to our industrial leaders of demonstrated capacity, and the methods were adopted under which the United States has made the greatest industrial progress in the history of the world, the Chinese would receive, in a larger market for their agricultural and other products, in charges for transportation and in increased wages, over five times what the 3,000,000 Chinese could save from their wages in this country.

Minister Wu has studied our industrial progress, and with positive personal knowledge can assure his countrymen that we have captains of industry capable of making that statement good. If his countrymen question the soundness of that policy, he can point them to "a condition, not a theory"—to the following object lesson, that should be conclusive: President Diaz, by granting concessions to American industrial leaders of proved capacity, has secured an investment of \$800,000,000 United States gold in his country, with the result that the wages of the Mexican laborers have more than doubled, and Mexico has been transformed from a land of political revolutions to one of industrial evolution. By the same policy China can secure equally desirable results.

Mr. President, I thank you for the opportunity you have given

me to join in expressions of friendship and admiration for Dr. Wu on this, the eve of his departure. He has accomplished much in Washington, particularly during the trying period of the Boxer troubles; but his great opportunity to serve his people is in giving to them the benefit of his knowledge of the industrial methods which have made this country great, and have given to our masses a greater measure of well-being than ever before enjoyed by any people in the world's history. If he can induce his Government to welcome our industrial leaders of demonstrated capacity to take part in the development of China's enormous resources he will go down in history as one of the greatest benefactors of his people.

Your Excellency, I wish you long life and success in the larger sphere of usefulness which you are about to enter.

CLOSING REMARKS OF THE PRESIDENT OF THE
ACADEMY, DR. L. S. ROWE

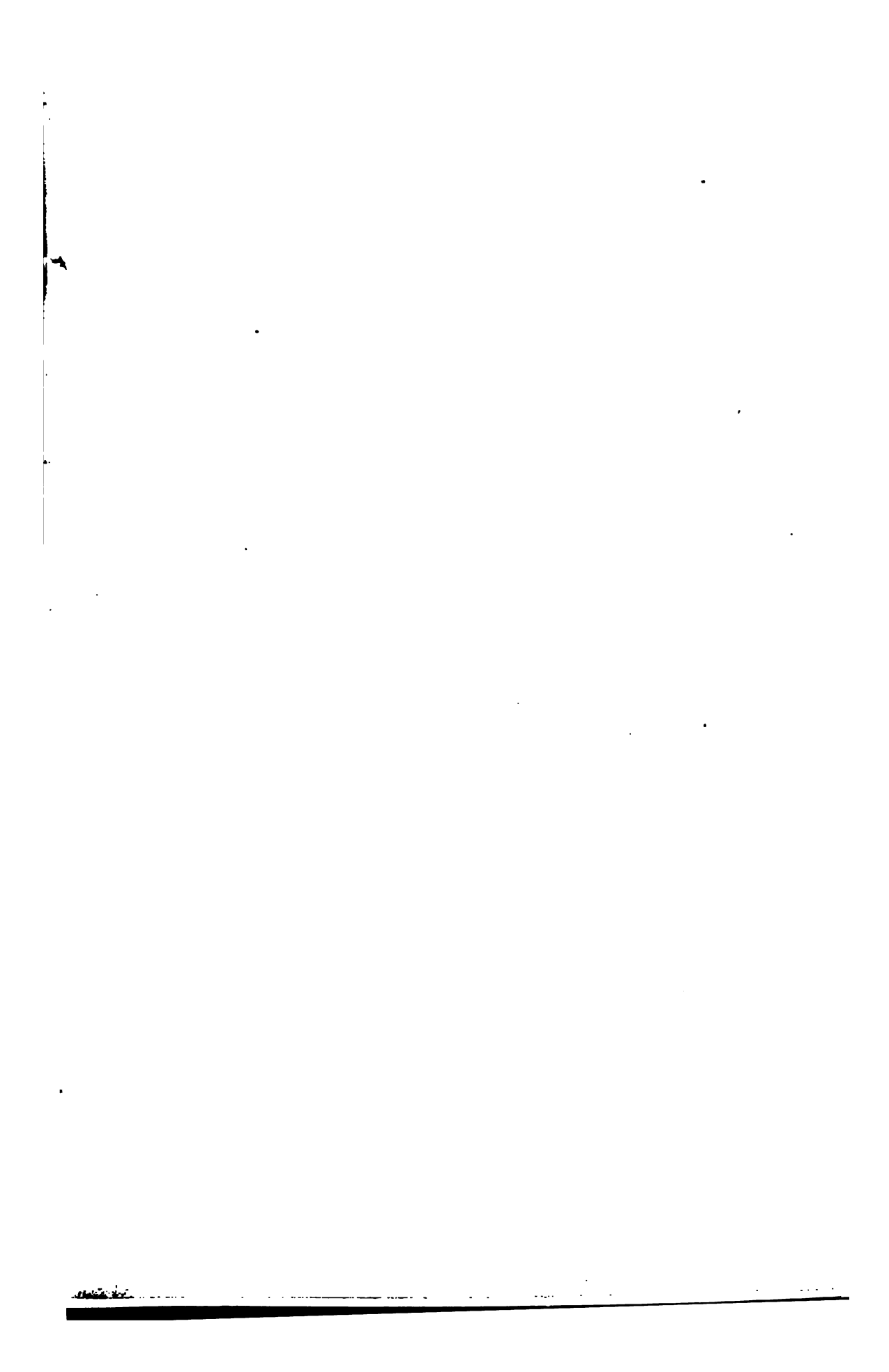
We have now reached a point in the proceedings of this session at which it becomes my privilege to extend to His Excellency the farewell wishes of the Academy. We see you leave our country, sir, with feelings of profound regret, for you have taken a very definite place in our affections. This feeling of sorrow is combined with one of gratitude and obligation for the many services that you have rendered to us and to our country.

The policy of our country with reference to your Government and to your people has offered many curious contradictions. While our relations to the Far East have been dictated by the most lofty purposes, almost unparalleled in the history of modern nations, our treatment of the Far Easterner has been anything but satisfactory. It is not my purpose at this time either to justify or criticize the Chinese exclusion act. The economic causes underlying this legislation are well known to every one. The spirit in which this law has been administered, however, by the minor officials of the Government gives evidence of the existence of deeply rooted prejudices

against the Chinese. The arbitrary decisions of administrative officers and the hardships and cruelties perpetrated in the name of the law cannot be viewed with satisfaction or complacency by any patriotic citizen.

It has been the high privilege of Minister Wu to destroy at least some of these prejudices, and we owe to him, therefore, a real debt of gratitude for having given us a new point of view in judging of our relations not only to the Far East, but to the Far Easterner as well. It is no exaggeration to say that no diplomat from any country, whether of Eastern or Western civilization, has ever had the same influence on the opinion of this country. He has been Envoy Extraordinary to the Government at Washington, but he has been an envoy far more extraordinary to the people of the United States.

Mr. Minister, you take with you the affection and the sincere appreciation not only of the members of the Academy, but of a far wider public, and we hope that in the important position which you are to occupy in your own country the American people may benefit as much as they have benefited by your stay in the United States. We wish you all success and Godspeed.



[REDACTED]

1

1

1

1



